

DISCONTENT

"MOTHER OF PROGRESS"

Entered at the Postoffice at Home, Wash., as Second Class Matter.

VOL. III. NO. 41.

HOME, WASH., WEDNESDAY, JUNE 19, 1901.

WHOLE NO. 145.

PRACTICAL ENDS.

The letter in DISCONTENT from G. V. B., with comment by J. A. Gillie, is a thought producer.

G. V. B. voices the sentiment of most of the radicals outside of the colony at Home. The one drawback there is the utter impossibility of making a living, necessitating for those who go there an income from the outside world, which makes an influx of women impossible, for women can hardly join the logging group and women cannot alone clear the land. I know of several women who would venture much in a settlement where they might do such work as they are fitted for. Again, even men, unless they have unusual adaptability, cannot do such work as must be done at Home. Clearing the land is hard work and an awful expense, and, as our comrade says, it is not worth much after being cleared. The pioneer settlers there are to be admired for their pluck, but there is another side to the question, and that is the fact that others are debarred from going to the colony on account of being unable to cope with the hardship of clearing the land, and also the utter impossibility to sustain oneself without going out into the cities a great portion of the time. Professional people can do nothing, and I am not surprised at my friend Dr. Gifford for wondering whether the colonists are retired bankers. Unless one knows exactly the material condition of those at Home they are forced to draw inferences that are wrong.

Here in Denver a plan is hatching to emigrate to California and secure enough land to afford at the start a living to a limited number. If this plan feathers out we will elucidate fully and carefully, and give to those desirous of entering such a settlement a hopeful chance. There is every fear of failure and every hope and chance for success. Our idea is to make money for ourselves; to make the thing a success through practical work; to establish industries that are within our grasp; to do away with the necessity of going elsewhere for an income. This will limit the number, I know, but only temporarily. Our settlement will be in such a vicinity and climate as to make the land less expensive. We figure that cleared and fertile land at \$50 per acre would be cheaper than land at \$10 with an expense of from \$50 to \$100 per acre to clear. And if we locate near a city we may be able to sell such products as we don't consume, making as a whole a more feasible plan.

As I said, our plan is embryonic. We think though that ere long we can offer to the radicals a living chance. Our only law will be as much liberty as is consistent with our condition—surely not a bad law. We hope to give those who care to cooperate a fair chance, and we also hope that our plan will evolve far enough soon so we can act at an advantage and quell the misery in the

minds of those to whom Home is an impossibility.

I know this will tantalize many; but there must be calm judgment used, and, above all, adaptability of lives and purpose must be a factor.

As much as we all regret our inability to join the Home folks, we are not, I hope, casting any gloom over the dear comrades up there, but sentiment has no part in the war for food and shelter and the chance to be ourselves.

Gertie V. B. voices the sentiments of thousands; and her letter is timely.

We can make a success if we have a chance and have the cooperation of those who feel as she and I do—that Home is the mother example we are hoping to evolve and practicalize in other directions.

THE DOCTOR.

To answer the mild insinuation that runs through the above letter that we at Home are not practical would need a little more egotism than I care to indulge in. But there are a few points that I would like these self-styled practical people to put me right upon. Most people of a radical turn of mind have little or no money. Of course, this is true of all classes, but especially so of radicals. The other fellow has the cash which we need to buy those things which we cannot produce from the land, even though it be of the best agricultural quality, to suit the ideas of the most practical people. Now, what would they propose doing in order to get that needful cash? Two ways present themselves to me, either to work for the fellow who has it, or to produce something to sell to him. Omitting to notice the first one, I ask what could we produce, for which we can get a fair compensation for our labor. The farmer in most sections never finds any difficulty in producing things that the people want; but to get anything like a fair return for his labor, or, in fact, in most cases any return at all, is the exception rather than the rule. In California (that far-off pasture which looks green, that land of sunshine and flowers and leaden disappointment,) the products of the soil are raised in such quantities by Chinamen that to compete with them is what the farmer is face up to. We have people here from that State; and we have lots of friends there, who know the condition of things there, and from other States as well; and we know that no matter what part of the country one selects the problem is the same. Everything that can be manufactured with small capital is run overtime and at a loss, usually.

Those of us here who have made a general survey of the labor problem have come to the conclusion that the easiest way out is to sell our labor for wages part of the time, and work on our homes until we are enabled to produce enough for ourselves of such things as the locality is adapted to.

The men here are not of unusual adaptability; and even those who come

here well used to hard work are sometimes far behind those who have been only used to light work. I came here just from the schoolroom; and my hands often blistered with the least manual labor. I know that the men here do not have to work nearly as hard as most laborers under the capitalistic system; and even if as hard, one does it with much more satisfaction when he reflects that it is not for the other fellow. How much less are the hardships to those who come now than at first! Professional people! Well, what would professional people do in any other location? Live on the products that others produce? May some kindly spirit deliver us from all such.

How anyone who can read English intelligently, and has received DISCONTENT for two years, could have gotten the idea that we are retired bankers is a poser. But we have learned not to be surprised at anything.

That brings me to the statement that our land is very poor. Anyone who has read DISCONTENT will notice a lack of gush and highly-colored statements in regard to our opportunities here; and we propose to continue on the same line. We could by simply telling the truth entice a lot of incompetent people to us, who have not enough backbone to face an obstacle bravely and overcome it, but who would never cease to find fault with others, because of alleged misrepresentation.

The idea that the land is poor is only one of the untrue things that are said of Home; and it comes from superficial examination. The soil upon which we have built our homes lies along the bay, and is mostly of sand, and makes lovely places for homes. Because most of us begin by clearing our home acre, and it happens to be what some consider poor agricultural land, they run away with the idea that we have no other kind of soil. We have plenty of the best, adjoining the home portion. Strange as it may seem, however, that awful poor soil is at this present moment covered with as good growing gardens and young orchards as one could wish to see. We have a good location on a nice deep-water bay, into which the steamer calls regularly, and a climate that has few equals.

Those interested in verifying these statements should come and see for themselves, not take other people's word for it—not even mine.

Don't for a moment, dear doctor, think that your letter casts uncanny shadows of gloom in our midst; for we only smile over the misapprehension of our friends, and eat strawberries and cream (which are only typical of the best of everything) while cold-water slingers predict direful failure. You feel sorry for us, no doubt; but believe me when I say we do not feel tantalized by such letters, and will still continue our method of "not tooting too loudly on our own horn", even if it does keep away some really desirable people. We prefer magnifying the

bad conditions here rather than to say anything that may lead some to come and be disappointed. We are growing steadily, and of the right kind of people; and others will come.

The plan on foot to start another association meets with our hearty approval; but I ask why pay out money to railroad companies? Why not start where you are? If it were only possible, I should like to see one made a success before dividing the efforts of the radical forces.

G. H. ALLEN.

We have never boomed Home as a land flowing with milk and honey, a place where the necessities of life were to be had for the asking; on the contrary, we have asserted that it requires indomitable will, muscular energy, and a fair degree of health, to solve the food and shelter problem. We now unhesitatingly challenge a comparison with a like number of pioneers in this or any country, to show the advantages and disadvantages under which the poor man must grub for a living.

I will cite the cases of our three oldest members—those who upon arrival found a wilderness of logs and stumps, and had but \$20 to pay upon the first 27 acres of land, and not a dollar for the transportation of their families and household goods from Tacoma. That they have succeeded is evidenced by their not only paying the balance (\$250) on the first 27 acres of land, but also erecting 2-story, 7 and 8-room houses, to shelter their families. And I want to say, right here, that in my pilgrimage of 69 years I never saw poor men get as much out of life as do the people of Home. I ask how many of our comrades, in city or country, with an equal number of children, and as poor, have succeeded in making a home for the little ones, in the same length of time?

True, the soil is poor, but it does produce wonderfully, when fertilized. Last year the Allen family had the finest garden I ever saw—not excepting California; and it bids fair to be equally as fine this year. Neighbor Owens, across the bay, raised a row of peas six feet high, and more. I cut one vine that measured 10 feet 11½ inches. I raised a potato that weighed 4½ pounds. In fact we can beat the world for potatoes and cabbage, in quality, I mean, although not so large as the giant products of Yakima and Puyallup. Apples, pears, stone and small fruits yield enormous crops; but remember it takes work to grow them. So don't come here unless you are both able and willing to work. No drones are wanted. Not even "retired bankers or merchants" will be welcomed, unless they, too, can take an active part in promoting the aims of the association.

JAS. W. ADAMS.

The laborer in this civilization gets a fraction of what he produces—a fifth to a tenth; capital takes the rest.—Herron.

DISCONTENT

"MOTHER OF PROGRESS".

PUBLISHED WEEKLY AT HOME, WASH., BY
DISCONTENT PUBLISHING GROUP.

50 CENTS A YEAR

Address all communications and make
all money orders payable to Discon-
tent, Home, Pierce County, Wash.

BY THEIR FRUITS YE SHALL KNOW THEM.

The following was written by Jas. W. Adams and read by him at a meeting of the Home Literary Circle:

Scientists pride themselves on going no farther and no faster than the facts in the case will warrant. This is a position I want to see every opponent of Anarchy and free love take, for then they will not only command the respect of mankind but will cease to arrogate unto themselves superiority over those who are their peers in all that pertains to true manhood and true womanhood. Self-examination has many grand lessons flowing from it, if we are but ready to listen. For instance, we discover that a change of location does not work any immediate change in our friend. This means that the man who holds certain ideas today will go on tomorrow advocating them just as he does today, but remember his arguments are worth no more and no less than before unless they square with reason and commonsense predicated upon verifiable facts.

Suppose we borrow a scientific fact to illustrate this position. We all know nature creeps forward by stages—first, the bud, then the blossom which dies away into the green fruit, then step by step to ripeness. The little bud has a much nearer kinship to the fragrant blossom of tomorrow than it can possibly have to the ripe fruit several months away. Nature's analogies are safe guides to other truths. So we will apply this illustration to man.

Man climbs by steps from bud to ripe fruit. We will call the savage manhood's bud, but, unfortunately, much of what we call civilization is little more than dressing that savage in modern clothes and sending him to school. The ripe fruit may require centuries for the race, but just as your crop ripens, each apple for itself, so every human being travels on regardless of those about him. Just at this point rationalism presents us with a most important fact—that of estimating men and women for what they are and not for what they profess to be.

To illustrate this lesson let us call Socialism and Anarchism buds of human progress and Ruskin and Home the fruit. Socialism, viewed from the arena of popular reform, is looked upon as a midsummer night's dream, too beautiful to be dragged from utopian heights and transformed into a living reality. The same parties in looking at Anarchism turn the other end of the glass to the eye, and, presto change, it is the sum of villainies condensed, and its corollary, free love, the essence of putrescence. The fruits of these systems, however, green or otherwise, do not warrant such an invidious comparison.

In proof of this claim I submit the following verifiable facts. Briefly stated

laws, with their concomitants "red tape," plot and counterplot—were the foundation, cornerstones and cement upon which Ruskinites expected to inaugurate the reign of love. Bossism, in its most silly and exasperating form, was prevalent. Liberty of speech was prohibited. (The writer hereof visiting there was invited to deliver a lecture. Imagine, if you can, his surprise when ascending the platform to be told, in a whisper, "The committee says you must not mention free love.") Restriction and repression generated dissensions. Envy, jealousy and malice aforethought forced many to withdraw, thereby forfeiting all they had contributed. Others were summarily expelled and without remuneration. Litigation ensued, and the recalcitrants, baffled in their scheming, disruption followed. The management after squandering between \$90,000 and \$125,000 proclaimed to the world that the dissension and disruption lay at the door of free love. Infatuated with their evil genius, law, a reorganization was effected, and to guard against dissension and disruption in the future a law was enacted prohibiting the admission to membership of Anarchists or free lovers. The folly of such waste of time and energy is attested by the fact that war to the death is now being waged between two factions. Of the hundred and more forced to leave not one returned, nor could they have been induced to return and renew their allegiance.

A sad commentary, truly, upon man's inability to free himself from the malefic influence of priestcraft, the forerunner of statecraft. Home presents a picture well nigh the reverse of this. However defective our organization, however crude and complex our membership, however lax our discipline or lawmaking, we now have a larger membership than at any previous time. Membership is inalienable, and everyone is a law unto himself. The only restriction lies in our inability to successfully grapple with adverse environments.

Of the 16 adults (only four of whom were members) leaving here since I came, two years ago, four have returned, four say they will return, and report says four would like to make their home here.

And what of our future? Is Home a foul blot upon civilization's escutcheon, or is it a beacon light to guide the mariners upon life's tempestuous sea? Time alone can tell. There is no royal road to success, and Anarchy, like every other important truth, has been obliged to maintain itself against all conceivable opposition. But it has successfully combated these obstacles, endured much that has been thrown upon it by unprincipled men, cast off many an offensive burden and constantly gained in strength. Does not this speak of the inherent power, the truthfulness of Anarchism?

It has been asserted more than once from press and pulpit, sounded aloud by the opposing forces, "Anarchism is dead." It has been declared slain by the church, slain by science, slain by the state.

Not so! Anarchy was never more alive than it is today. Such blows as it has received would have killed all else nameable. Facts are, as they have been, stubborn things. Theocracy, plutocracy, or aught else, could not and cannot cope with them. Truth is mighty and will prevail.

Yes, Anarchy lives, and as the poet

sings of liberty so may we sing of Anarchy:

"It lives, it lives, and ne'er can die."

For, certainly, it is a demonstrated fact that Ling, Parsons, Spies, Engel and Fischer were never more alive in the hearts and minds of their comrades than they are today.

"Stake and fagot, rack and dungeon,
Have no terrors for the brave.
Though the scaffold glooms before thee,
Words of truth is what we crave,
For the truth lives on forever,
Aye, when power is in the grave.

Heed no strumpet clothed with ermine,
Speaking for the state its word
As against mankind's progression.
Tell the boastful, purse-proud lord
That a vital thought once spoken
Hath a life beyond his sword.

If the church puts gyves on thinking,
Curse the church and break its spell.
If the state contract thy being,
Curse the state and ring its knell.
Speak thy thought out bold and bravely
Spite of all the sons of hell."

THE DEATH OF JANE.

I have read with interest not only the story, "Chains", in DISCONTENT but the criticisms of it—referring mostly to Jane, the one typical orthodox character.

The story greatly interested me, largely because it is true, and largely because it is told in simple every-day language, in language within the comprehension of everyone and that even the most fastidious orthodox critic can by no possible perversion claim to be "obscene".

By my assertion that the story is true I do not mean to assert that every action occurred or that every word was spoken just as therein transcribed; I simply mean that it is a true picture of the life that would ensue where people had an accurate perception of the true principles of life and the courage to live out those principles.

Jane is the only prominent character in the story whose perception was so undeveloped that she remained in conventional darkness, hence she sinned in doing that which if done by others she regarded as sin and "the wages of sin is death".

It would have been just as grave an error for the author to have described Jane's sin as free of penalty as to have pictured Rollin Carr being guilty of a death-bed repentance.

Because some people now see that the orthodox social code is based upon a fundamental error it does not follow that one who fails to perceive the error can violate her perceptions of right with impunity.

If the author of Chains had a distinct purpose in telling the story I think it was to inculcate the lesson that one should do that which seems to oneself right even though the world may not approve. That if one is constant in following the truth one may reasonably expect that, after a time, the world's persecutions will cease to be very severe and that each will be permitted to live and pursue a chosen course unmolested.

Whether or not such was her conscious purpose she has performed the work well.

There are many who dimly perceive that "the light" in which we live "is darkness", and for such I think the story will prove a beacon leading toward greater light, but I should have been sorry had there been anything in it that

could have encouraged anyone to act in violation of their own perception of right and wrong.

I hope Chains will be published in book form for general distribution. I believe it would prove of great value in educating the masses in the cause of true freedom.

Narrative will reach and be effective in many cases where reasoning and didactic instruction wholly fail.

The author deserves all the appreciation that disciples of truth can show her, and let us all hope that through the dissemination of her words the regeneration of the race will come. I earnestly hope that she will be encouraged to continue to "sow the good seed".

G. W. SOULE.

FROM BOSTON.

The Anarchists of this city commemorated, on May 26, the downfall of the Commune of Paris. A. H. Simpson and Henry A. Koch were the announced speakers.

The former explained why it was appropriate for the Anarchist to commemorate the downfall of the Commune as the Socialist usually celebrates its opening. To the Anarchists, the speaker said, it taught a valuable lesson, namely, the failure of a revolution on political lines. Whether the Socialists learned any lesson did not appear in evidence. After giving a short historical sketch of the "international" movement—its growth and the split between the Marxists and Bakunines, developing the idea of the social revolution, and the reactionary measures and scandals of the imperial government, of which the shooting of Victor Noir by Pierre Bonaparte was the last act feeding the spirit of discontent—he showed how France, or Paris rather, was ripe to inaugurate the social revolution. The war with Germany was simply a red-herring scene to divert attention from the impending industrial revolution. The central committee and the forming, by Gambetta, of the "government of national defense," set up after the surrender of the imperial government, showed how great was the influence old members of the International had in forming public opinion and directing events. A better body of men—as a whole—could not have been brought together; surely not in this country selected under similar circumstances. They were brave, noble, honest and enthusiastic, and still could not govern successfully. And why not? The elected commune comprised men as different in thought and experience as Kropotkin, DeLeon and Bryan and Gunton, Powderly and John Most. A committee of 80 of such men must fail, even if the principle of majority rule were sound. Their many blunders, as shown in the attempt to carry on a war with the enemy at Versailles and to legalize their own position, clearly demonstrates the absurdity of a revolution run by bureaus and committees. Had entire power and confidence been given to such men as Dombrowsky and Cluseret there would have been a certainty of success as far as the fighting went, but those generals, hampered by a bureaucracy, could not move independently.

The speaker thought we were familiar enough with how the commune lived its last days under the barbaric and merciless blows of the "law and order party," therefore, he would pass it. What was

the lesson to be drawn from its fall? The Communalists, or Communards, like the Socialistic Labor parties of today, believed the exploiter could be expropriated by the ballot. He then went on to criticize the latter and showed that after it had been voted to take over land, capital and means of production, "to be held for the people," then the fighting would have to commence, because the holders of property were as tenacious of holding on as ever. Law or no law, constitution or no constitution, they'll never yield without a fight, and as they have the instruments of fighting, as well as production, what are the ballotbox Socialists going to do about it? The speaker finished his interesting lecture by saying that it is either criminal folly or criminal perversity to lead people to believe that Socialism can be brought about by peacefully voting the socialistic ticket.

The next speaker, Henry A. Koch, saw in the failure of the commune a logical outcome of the advocacy of false and unsound principles. All great causes promising success at the start, like the commune, had failed when the masses put dependence on leaders, whether kings, priests or Socialists, or on constitutional methods and diplomacy. As the commune failed, so will the Cuban and Philippine insurrection fail. The cause of those unfortunate peoples has also fallen into the hands of politicians and diplomats, and good care will be taken that these revolutions will be "diplomatized" to death.

Discussion was invited, but no one had anything to say in opposition, or to defend the political measures of the Communards. K. A. S.

INDECENT PRUDERY.

How long will minds reeking with moral depravity be allowed to stamp the insignia of their mental condition upon the growing boys and girls? How long will youths and maidens of this country be tainted in mind, debilitated in body, as the results of purient curiosity aroused by the efforts of our so-called public educators to hide or ignore the facts of sex and the existence of sex laws?

Here is a sample of their work. Read the following, and think of the mental condition of the one who proposed this order:

"The Somerville (Mass.) school board at a very short meeting adopted an unusual order, which was offered by Mr. Sanborn, of Ward 5. The order reads: 'That in the primary and grammar schools instruction in physiology and hygiene be entirely oral, and that hereafter a single desk book be furnished for the use of teachers only; and it is hereby ordered that instruction be regarding the proper care of the body rather than the structural formation'.

"Speaking on the order, Mr. Sanborn said that the books now in use are objected to by some of the parents of scholars. In addition, he stated that he considered certain portions of the books improper—in fact, indecent."

Mr. Sanborn considers certain portions of the physiology in question indecent. Why does he consider them indecent? Where is the indecency? In the physiology or in Mr. Sanborn's mind? I will leave my reader to answer the question.

But, as you ponder on this, call to mind the millions upon millions of white-faced wrecks, some of whom stare you in the face in every community. You will see no brightness in their eyes,

no life in their movements. Poor, hopeless wrecks. They go through life suffering all the tortures of the damned. There is no need for a hell in the next world. They get it here.

There is no effect without a cause. Health and vigor of a high degree is the natural heritage of man and of woman, too. Why, then, these white-faced wrecks? Why their abnormal condition, which makes a drunkard of one, an opium fiend of another, a pervert of another?

I can state with absolute certainty that comes with unfaltering conviction, deduced from long and diligent study, that the primary school of all this depravity—the first turn in the road of life that leads to this moral and physical degradation—is the blighting, even murderous, secrecy maintained on sexual subjects by those who have the young in their care.

I want those inhuman beings who are attempting to perpetuate this crime, who are endeavoring to breed moral disease into the minds of our growing boys and girls, to be thoroughly understood. I want the fact cried aloud that they, by their demoralizing efforts, are condemning to a life of uselessness, misery and disease not thousands but millions of human beings. Medical science may hasten the funeral of these poor victims, but there is no disaster of storm or tide, no earthly condition, past or present, which has produced one-tenth of the misery, physical and moral degradation, caused by this Gorgon horror—Prudishness.

Look back upon your own life—you who read these lines. Have you ever erred? Have you not committed gross sins against your body that could easily have been avoided by knowledge? Have you ever thought of the damnable crime committed by those who educated you in failing to inculcate the plain facts in reference to your body? If you can answer no to these plain questions, I can only say you are a rare exception. Nearly every man, and many women, too, bestow upon the altar of this dearly-bought experience a certain amount of their innate vigor and vitality.

But these vile prudes would go on murdering, go on blighting, the best and fairest, simply because their own minds need cleansing and disinfecting.

I want their crimes stopped.

Who will help?

Who will reach out and save the souls and bodies of those who may soon be struggling in the darkness of misery and disease created by these prudes?

Who will aid in making the plain, wholesome truths of physiology so universally known that vulgarity of mind in reference to this subject will disappear like filth before the searching rays of warm sunshine?

Wake up, my friends, to your duty. Have you a son, a daughter? If not, there must be sons or daughters somewhere in whom you are interested. Save them from the moral and physical blighting influence of prudes as you would from wild beasts.—Physical Culture, New York.

To own a man's labor product is to own a man's life. A few men own the resources upon which all men depend, and these men make the governments, the laws, the faith, and even control the very hearts and brains of men.—Herron.

PRIESTLY PREVARICATION.

I.

"The influence of Christianity has on the whole been beneficial to the mass of mankind. If in no other way the great fact of the brotherhood of man as presented in the gospel and the idea of the incarnation of the son of God steadily taught for 10 centuries have strongly affected the current of history to the distinct amelioration of social evils. I need only instance the abolition of slavery as a result of the practical outworking in the course of time of a gospel idea."

It is needless to say the above was written by one of the parasite bunco class, who are so glib with their tongues, but personally ignore the Gospel of Labor, which is the only true indication of the brotherhood of man; every man that does no useful work is living contrary to nature; if I mistake not the writer quoted is one of that particular spasm of the "incarnation idea" (idea just fits it) who thinks it wicked to create their own kind, according to the command in the gospel—"Be ye fruitful and multiply and replenish the earth."

The Bible also says "in the sweat of thy face shalt thou eat bread". Notice, not on, or by, the sweat of the other fellows' faces, but this, too, is contrary to church doctrines, and is not a gospel according to reverend doctors of divinity, although it is part of the same book; yet the whole book was, so they say—and, of course, they know—inspired by the same God, who is "the same yesterday, today, and forever" Oh! it's awfully funny, this incarnation-gospel-ton-of-God-business. I'm damned if I don't believe it, and I'm damned if I can believe the jumble bumble any more than I do that "the influence of Christianity (or churchianity) has on the whole been beneficial to the mass of mankind". The whole paragraph is a half-hearted way of telling a falsehood; it is a fair specimen of priestly prevarication.

"If in no other way the great fact of the brotherhood of man as presented in the gospel and the idea of the incarnation of the son of God steadily taught for 10 centuries have strongly affected the current of history to the distinct amelioration of social evils", says this modern solon. Let us consider the opinions of others on this point.

"When Lord Bacon was drawing his great chart of the field of knowledge his attention was forcibly drawn to the torpor of the middle ages. That the mind of man should so long have remained tranced and numbed seemed, at first sight, an objection to his theories, a contradiction to his high estimate of human faculties. But his answer was prompt and decisive. A theological system had lain like an incubus upon Christendom, and to its influence, more than to any other single cause, the universal paralysis is to be ascribed."

Erasmus says: "He (God) seems to delight in the tortures of the wretched, and to be more deserving of hatred than of love. If by any effort of reason I could conceive how a god could be merciful and just who shows so much anger and iniquity there would be no need of faith. God foreknows nothing subject to contingencies, but he foresees, foreordains and accomplishes all things by an unchanging, eternal and efficacious will. By this thunderbolt freewill sinks shattered in the dust."

In my young days a parson in Trowbridge, Wiltshire, England, often cheered his congregation with the statement that there were infants not a span long crawling about the floors of hell—something inspiring for a young mother to nurse, with her infant, during the Sabbath night!

Lecky says "Although the discovery of Copernicus was at first uncensured, and his book—which was published in 1543—dedicated to Pope Paul III, as soon as its views had acquired some weight among the learned the suspicions of the Roman theologians were aroused, and the opinion of the motion of the earth was authoritatively censured, first of all in the persons of Copernicus and two of his disciples and, 17 years later, in the condemnation, the imprisonment and, perhaps, the torture of Galileo. It is, indeed, marvelous that science should ever have revived amid the fearful obstacles theologians cast in her way."

"Almost all Europe, for many centuries, was inundated with blood, which was shed at the direct instigation or with the full approval of the ecclesiastical authorities."

"The clergy were the untiring enemies of rationalism, the noblest of all the conquests of civilization, and it was only by a long series of anti-ecclesiastical revolutions that the sword was at last wrung from their grasp."

"All over Europe the priesthood are now associated with a policy of torquism, of reaction, or of obstruction."

"It was absolutely necessary, it was contended, under ordinary circumstances, for the wellbeing of Christianity, that it should be supported by persecution; that is to say, that the civil power should suppress its opponents. When Christianity was still unrecognized by government it existed in an abnormal condition; the laws of nature were suspended in its favor, and continued miracles insured its triumph. When, however, the convention of Constantine placed the civil power at its disposal the era of the supernatural was closed; the power of persecuting was obtained, and, therefore, the power of working miracles was withdrawn. The alliance between church and state being instituted Christianity had arrived at its normal and final position, and exceptional assistance had become unnecessary."

Adam Smith wrote in 1776: "In consequence of the representations of Columbus the council of Castile determined to take possession of countries of which the inhabitants were plainly incapable of defending themselves. The pious purpose of converting them to Christianity sanctified the injustice of the project."

"The dream of Sir Walter Raleigh concerning the golden city and country of Eldorado may satisfy us that even wise men are not always exempt from such strange delusions. More than a hundred years after the death of that great man the Jesuit Gumila was still convinced of the reality of that wonderful country, and expressed with great warmth, and, I dare say, with great sincerity, how happy he should be to carry the light of the gospel to a people who could so well reward the pious labors of their missionary."

KINGHORN-JONES.
36 Geary Street, San Francisco.

Insist on yourself; never imitate—Emerson.

HOME AGAIN.

A year ago, the pleasantest part of a trans-continental propaganda trip was the week spent among the true-blue comrades, who have established a home of liberty on the shores of Puget Sound. Today, I rejoice in the privilege of being for some months to come a resident of Home, and a co worker with the brave pioneers, who are showing the world an example of a free community.

It is easy to find fault, and to raise objections. Absolute perfection is nowhere to be found, in this world of relativity. In every experiment of a complex nature, mistakes and disappointments are inevitable. The colonists at Home are made of flesh and blood, and are not perfectly poised, passionless, white-winged angels. Those who came first had to labor under tremendous difficulties; and the colony today is not a place wherein to loaf, and "be carried to the skies on flowery beds of ease." It requires hard work, and lots of it; but it is work in which every stroke tells.

Home is distinctly a place for Anarchists. Those who delight in meddling with the private affairs of other people will find little congeniality here. Lovers of the sensational will also be likely to meet with serious disappointment. Only the earnest and thoughtful, who understand the principles of liberty, are adapted to the life here. It is not merely as a record of accomplishment, but as a foundation for future progress, that the work of the pioneer Anarchist colony claims the attention and affection of lovers of liberty everywhere.

JAMES F. MORTON, JR.

HOME NEWS.

New potatoes are occasionally seen on our tables.

Strawberries are down to five cents a quart now.

It will take from 75 to 100 days' labor to clear an acre here.

Chickens are bringing just now 11 cents a pound, live weight, in Tacoma.

H. C. Thomson is having his back sore slashed. This will give others a better view out.

A dance was held last Saturday evening, in the new house of Wm. King. The house is now being lathed.

Lakebay mill, where we get most of our lumber, is about 1½ miles away by land, and about three by water.

C. W. Fox has ripped the front of his lot to keep the bank from being washed away. A new picket fence also ornaments the top of the bank.

James F. Morton, Jr., of San Francisco, whose visit here last year is remembered so pleasantly, is with us for the summer, visiting old friends and making new ones.

Laths cost \$2.25 per thousand. Lime \$1.10 per barrel. Lumber—rough \$9 per 1,000 feet; dressed from \$14 to \$18.

Nails \$3.75 per keg. Shingles \$1.50 per thousand. We shave our own shingles.

On Sunday evening, 8th instant, many of the friends of O. A. Verity gathered at his home, at the invitation of Mrs. Verity, to celebrate the forty-sixth anniversary of his birth. He was taken completely by surprise; even the cake baking which had been going on had not attracted his attention. The evening was passed very pleasantly in conversation, singing, and discussions which naturally arise when Anarchists and Socialists meet together. About 11 o'clock a nice supper was served, and soon after the guests departed, wishing him many happy returns.

The land owned by the Mutual Home Association is located on Von Geldern Cove (known locally as Joes Bay), an arm of Carrs Inlet, and is 13 miles west from Tacoma on an air line, but the steamer route is about 20 miles.

The association is simply a land-holding institution, and can take no part in the starting of an industry. All industries are inaugurated by the members interested and those willing to help them. Streets are not opened yet and we have no sidewalks. Those thinking of coming here must expect to work, as it is not an easy task to clear this land and get it in condition for cultivation. There are 80 people here—23 men, 23 women and 36 children—girls over 15 years 3, boys 3. We are not living communistic, but there is not anything in our articles of incorporation and agreement to prohibit any number of persons from living in that manner if they desire to do so. Those writing for information will please inclose a self-addressed, stamped envelope for reply.

AGITATORS ARE NECESSARY.

We are often told that the poor are grateful for charity. Some of them are, no doubt; but the best among the poor are never grateful. They are ungrateful, discontented, disobedient and rebellious. They are quite right to be so. Charity they feel to be a ridiculously inadequate mode of partial restitution, or a sentimental dole, usually accompanied by some impertinent attempt on the part of the sentimentalist to tyrannize over their private lives. Why should they be grateful for the crumbs that fall from the rich man's table? They should be seated at the board, and are beginning to know it. As for being discontented, a man who would not be discontented with such surroundings and such a low mode of life would be a perfect brute. Disobedience, in the eyes of anyone who has read history, is man's original virtue. It is through disobedience that progress has been made, through disobedience and rebellion. Agitators are a set of interfering, meddling people, who come down to some perfectly contented class of the community and sow the seed of discontent among them. That is the reason why agitators are so absolutely necessary. Without them, in our incomplete state, there would be no advance toward civilization.—Oscar Wilde.

RECEIPTS.

Griffin \$1, Roberts 90c, Ballou 50c, Austin 50c, Snellenberg 25c.

HOW TO GET TO HOME.

All those intending to make us a visit will come to Tacoma and take the steamer TYPHOON for HOME. The steamer leaves Commercial dock every afternoon except Saturday and Sunday at 2:30 o'clock. Leaves Sunday morning at 8 o'clock. Be sure to ask the captain to let you off at HOME.

BOOKS AND PAMPHLETS
FOR SALE BY DISCONTENT

Irene or the Road to Freedom.	1 00
Sada Bailey Fowler.	
Helen Harlow's Vow. Lois Waisbrooker.	25
God and the State. By Michael Bakunin.	05
Moribund Society and Anarchy. By Jean Grave.	25
Anarchy. By Enrico Malatesta. Is It All a Dream. By Jas. F. Morton, Jr.	10
God and Government: The Siamese Twins of Superstition.	05
The Chicago Martyrs; The Famous Speeches of the Eight Anarchists in Judge Gary's Court, and Altgeld's Reasons for Pardoning Fielden, Neebe and Schwab.	25
Five Propaganda Leaflets on the Sex Question.	10
Personal Rights and Sexual Wrongs What the Young Need to Know. E. C. Walker	10
The Revival of Puritanism. E. C. Walker	10
Appeal to the Young. Kropotkin.	05
The Evolution of the Family. Jonathan Mayo Crane.	05
Love in Freedom. Moses Harman.	05
The Evolution of Modesty. Jonathan Mayo Crane.	05
The Regeneration of Society. Lillian Harman.	05
Motherhood in Freedom. Moses Harman.	05
Judgment. Wm. Platt.	05
The Coming Woman. Lillie D. White.	05
Plain Words on the Woman Question. Grant Allen. With remarks by E. C. Walker.	05
Variety vs. Monogamy. E. C. Walker	05
Marriage and Morality. Lillian Harman.	05

OUR WORSHIP OF
PRIMITIVE SOCIAL GUESSES
BY EDWIN C. WALKER.

No man is wise enough to foresee the secondary results of any proposed restriction, and no history is copious enough to record the evils that have ensued upon denials of liberty.—George E. Macdonald.

CONTENTS:

Love and the Law; the Moloch of the Monogamic Ideal; the Continuity of Race Life and Tyranny; Food and Sex Fallacies, a criticism; When Men and Women Are and When They Are Not Varietists; the New Woman, What Is She? What Will She Be? the State Hiding Behind Its Mistakes; Bishop Potter's Opinion of Divorce; Love, Its Attractions and Expression; Is She an Honest Girl? Lloyd, Platt and the Pitiful Facts; Social Radicals and Parentage.

Appendix: Anthropology and Monogamy; Love and Trust versus Fear; Reflections upon reading William Platt's "Women, Love and Life."

Price, 15 cents. For sale by DISCONTENT.

AGENTS FOR DISCONTENT.

San Francisco—L. N. Jen, 23 Louis Street.
Houghton—A. Klemencic, P. O. Box 870.
Allegheny, Pa.—H. Bauer, 73 Springgarden.

SEND 10 CENTS for specimens of 10 liberal papers and 10 tracts, circulars and sample of stocking yarn, or 3 cents for a copy of "Little Free thinker." Mina Drake Slenker, Snowville, Va.

BLINDNESS

PREVENTED AND CURED.

THE BLIND SEE... THE DEAF HEAR.

BY THE GREAT EYE RESTORER
AND ONLY CATARRH CURE.

ACTINA is a marvel of the nineteenth century, for by its use the Blind See, the Deaf Hear and Catarrh is impossible. Actina is an absolute certainty in the cure of Cataracts, Pterygiums, Granulated Lids, Glaucoma, Amaurosis, Myopia, Presbyopia, Common Sore Eyes or Weakened Vision from any cause. No animal except man wears spectacles. There need not be a spectacle used on the streets of the world and rarely to read with. Street glasses abandoned. Actina also cures Neuralgia, Headache, Colds, Sore Throat, Bronchitis and Weak Lungs. Actina is not a snuff or lotion, but a Perfect Electric Pocket Battery, usable at all times and in all places by young or old. The one instrument will cure a whole family of any of the above forms of disease.

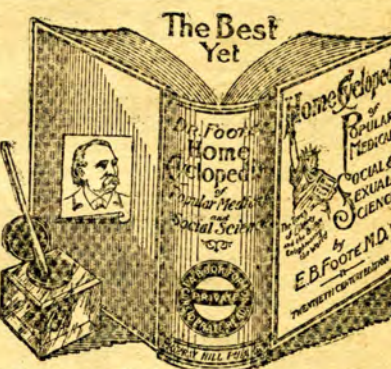
PROF. WILSON'S MAGNETO-CONSERVATIVE
.....APPLIANCES.....

Cure Paralysis, Rheumatism and all Chronic Forms of Disease. These appliances are as puzzling to the physicians as is the wonder working Actina.

A Valuable Book Free on application. Contains treatise on the human system, its diseases and cure and hundreds of references and testimonials.

AGENTS WANTED. WRITE FOR TERMS.

New York and London Electric Ass'n,
Dept Z 929 Walnut St., Kansas City, Mo.



Contains a full, plain, and easy reading treatise on "Health and Disease, with Recipes," all the average reader can profitably learn of personal hygiene and common diseases (including special, separate chapters for men and women); all right up-to-date, and fully illustrated with hundreds of photo-engravings and chromo-lithographs. Contains also the already popular "Plain Home Talk" about the relations of the sexes and social customs in all ages and all countries, with "original and startling" suggestions for social reforms; newly revised, enlarged, and well illustrated. All is "heart to heart" plain home talk from a clear thinking, plain speaking, liberal minded medical author of over forty years' experience. Nearly 1,000,000 of his former books sold. A curious book for curious people, and a sensible book for everyone. Answers 1001 delicate questions one would like to ask his regular physician and yet doesn't want to.

1248 pages, 400 illustrations (80 in colors), 250 recipes. Price, clothbound, \$2, mailed.

240 SAMPLE PAGES, including two full chapters, in handsome "Flashlight" cover, mailed for 3 cents postage.

Gynecology for Mothers

330 pages, illustrated, cloth bound; by mail \$1.

American reprint of "The Wife and Mother Medical Guide," an up-to-date English work, with added illustrations in the text, and twelve artistic and appropriate full page half-tone engravings. The latest and best book for popular instruction on child-bearing and child-caring. Edited for this country by Dr. E. B. Foote, Jr.

MURRAY HILL PUB. CO., 129 E. 23th St., New York.

THE NEW HEDONISM.

BY GRANT ALLEN.

Grant Allen needs no introduction to reading, thinking men and women. Man of science, a writer of charming expository and imaginative prose, he was, perhaps, at his best when bravely leading on, as in this brilliant brochure, in the fight against degrading religious and moral superstitions and time-sacred wrongs. No brief description can tell you what this splendid little work embraces, no short excerpts can satisfy you. Price 5 cents.

FOR SALE BY DISCONTENT.